THE

BAPTIST MAGAZINE

FOR

1812.

The Profits

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PREFACE.

THE circumstances attending the completion of our fourth volume powerfully remind us of the professions with which we commenced our labours. Devoting our pages to support the principles of our forefathers, we designed to cherish no other spirit than that of love for the truth's sake. The acceptance which our endeavours have met with we attribute to the estimation in which those principles are held by the mass of our people; and we wish to record it with humble gratitude and cheerful hope, that the hand of the Lord has been evidently with us. We have received very gratifying assurances from various quarters, that the feeble-minded have been enabled to go on their way—the zeal which had almost expired has been kindled to new activity—and not a few have been comforted when encountering the last enemy—by the contents of our pages. Thus our prayers have been accepted of Him who is the giver of every good and perfect gift.

In our attempts to honour him and promote the welfare of his people, God has given us favour in the eyes of our brethren. They have accepted with kindness the use of a medium long wanted, to gather what was scattered abroad, and by the affection and confidence increased by intercourse, to unite the energies which were spending their strength alone. More than a century had elapsed since a General Meeting of the Baptists had been held in the metropolis. The assembling of a great proportion of the pastors of our churches, with their messengers, in the summer of the past year, to lay the foundation of a General Union of the denomination, afforded a high gratification to many; and we recorded with pleasure the first expressions of their affection and zeal—the affection of BRETHREN IN THE LORD, and zeal inspired by the enjoyment of his presence and

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reliance upon his promise. We regard these as the precursors of blessings of no small magnitude to all the branches of our zion; of which it will be our care to make a faithful report.

The security and extension of the Religious Privileges which we enjoy in this highly favoured Island, afford ground of grateful acknowledgment to Him from whom the shields of the earth derive wisdom and strength. But we are not to rest here. Such a state of things loudly announce to us the will of our heavenly Father. If we possess the savour of the knowledge of Christ, it is that we may spread it around us far and near. If we are comforted in all our tribulations through the testimony of God concerning his Son, it is that we may comfort others with the comfort wherewith we ourselves are comforted of God. Our enlarged privileges are not intended to shut us up in safety that we may slumber in peace; they are a call to labour, not to repose: they open a door for new and greater exertions in all the confidence of hope. Let us work the works of God while the day is with us.

The recent accessions to our stated contributors render it almost unnecessary to advert to the contemplated improvement of our work. From their hands our readers know what to anticipate. Our Mission in the east, which is manifestly rising in extent and importance, will furnish our department of Religious Intelligence with many interesting articles; and when our limits will permit, it is intended to pay a summary attention to the labours of our brethren of other denominations.

We earnestly solicit the continuance of that aid with which we have hitherto been favoured, and the influence of our friends in drawing others to the improvement of our work; above all, we request a place in their petitions before the throne of the Most High, that an abundant supply of the spirit of Christ, may be afforded to its contributors and conductors, that it may flow through our churches as a stream from that river which makes glad the city of God.

THE

BAPTIST MAGAZINE.

JANUARY, 1812.

"Whatever is designed to fit *every thing* will fit nothing *well*."
DR. JOHNSON.

"Names are intended to distinguish Things." Our Work is called The BAPTIST MAGAZINE, because it is intended to be a Repository for the Baptists' use.

An Address to Young Persons.

More particularly to those who have had the advantages of a religious education; suggested by the commencement of the New Year.

Dear young people,

ANOTHER year of your mortal existence has elapsed! another year with all its opportunities, with all its privileges, with all the expostulations of ministers, with all the prayers of friends! It is gone, never more to be recalled! A new year has commenced, attended with blessings equal in variety and importance, to that which has so imperceptibly glided away. At such an interesting period, while we are endeavouring to arouse you to thankfulness, we entreat you to imagine the great God stooping from his throne, and with looks of awful sweetness, accosting you in the language of the prophet; *Wilt thou not from this time, cry unto me, My Father, thou art the guide of my youth?* * Feeling ourselves deeply impressed with the solemnity of this enquiry, *we urge you to an attentive review of your past years.*

There is nothing to which a reflective mind is more inclined than to an interesting survey of past events. Should this survey not only include the circle in which a man may have individually moved, but extend to the infinite variety of events which have transpired on the face of the world since the years

* Jer. iii. 4.

of his own remembrance; what a crowd of impressive images would fix his attention, awaken his astonishment, soften him to grief, or elevate him to joy.

Since *you* began to live, how many new existences have been introduced to this world; some to share the honours and titles of the great, others to contend with the rigours of penury; some to bathe in indolence and luxury, others to groan beneath the pressure of care; some to bless and adorn society, others to degrade not only their *own* character, but even that of their species.

From the moment in which you began to live, how many terrifying circumstances have occurred to awaken your surprise; you have lived in a time of unparalleled revolutions; the earth has been covered with contending armies; the ocean has been reddened with human blood; the firmest thrones have been shaken, and the most superb monarchs have been precipitated into the depths of adversity and ignominious suffering.

Within your remembrance what dessolations have been made in the earth by the king of terrors! No nation has escaped his wrath—no family has evaded his arrows! The hoary sire, and the weeping infant; the busy and anxious father, and the amiable and intelligent youth, have alike bowed to his irresistible mandate! But observe, however interesting these reflections may appear, they are far inferior in their consequences to those which you may make on yourselves, and on some particular circumstances which have tended to form your character, or which have placed you under a dreadful responsibility.

Some persons are conversant with almost every thing but their own hearts; they have studied languages, history, philosophy, &c. but never employed a single hour in retiring into their own bosoms; they talk of crimes, but never think on their own; they conceive that piety has a claim on all but themselves, and instead of crying, from a contemplation of their own advantages, *My Father, thou art the guide of my youth;* they exclaim, *We know not the Lord, neither will we obey his voice.*

Accompany us then, dear young people, in our reflections on those momentous instances of your lives which seem to have so strong a claim on your submission to your divine Benefactor.

Review the providential distinctions, which many of you have enjoyed. Are you destined to lodge without clothing, to be wet with the showers of the mountains, and to embrace the rock for want of a shelter? Are you shivering at the door

of frozen benevolence, or wounding the ear of humanity with the relation of your distresses? Are you tortured on a bed of pain, or numbered among the dying and the lost? No, far from this, most of you enjoy the vigour of youth and the bloom of health, you are screened from the cold by suitable clothing, and from the dreary night by a comfortable dwelling. Some of you are blessed with affectionate parents, and those of you who have been bereaved are favoured with friends, of whose kind and generous advice you may at any time avail yourselves. You have been protected and guided by a gracious Providence. Trace all that you enjoy to the benevolence of God: your comforts will be endeared to you in proportion as you contemplate the majesty of the Being from whom you receive them. Behold him on a throne of glory, controlling the events of the world; weighing the mountains in scales and the hills in a balance: this is the august Being who watched over your infant years; he laid you in the bosom of a tender mother; he covered your limbs with clothing; he provided food for your bodies; when diseases attacked you, he has removed them. Do you not hear a voice from each of these merciful providences, *Wilt thou not from this time say unto me, My Father, thou art the guide of my youth?*

Let us direct your attention to your superior opportunities of religious instruction. In what a desolate state is a very large part of the moral world. Savages instruct their youth in arts of brutal cruelty—to point the arrow, and to scalp the enemy. Heathens of a more refined cast, if they do not wholly neglect the improvement of the youthful mind, associate with their instructions, notices the most superstitious and absurd. They point to the sun, to the skies, to a block of stone, and say, behold your god! Contemplate the polite classes in christian countries; they take the utmost pains to polish and refine the minds of their children; but for the most part neglect their souls. Reflect on those who move in the circles of wretchedness; their youth are generally trained up to profligacy and low impiety. We congratulate you, children of religious parents—you are not the offspring of untutored savages, of bewildered heathens, of the dissipated rich, or of the abandoned and wandering sons of misery. *The lines are fallen to you in pleasant places, you have a goodly heritage.*

You have enjoyed the advantages of a Christian ministry. Jesus Christ commissioned his disciples to preach the Gospel to every creature, because its truths are accommodated to in-

telligent creatures of every class. They are admired by angels, they console the aged, they direct, regulate, comfort, and animate youth. These truths have a thousand times been placed before you, in the most affectionate manner. Your preachers have developed your character, and described your sins; they have declared the spirituality of the law; they have led you to the cross; they have exhibited the love and invitations of a bleeding Saviour; they have opened to you the christian path, apprized you of its dangers, and charmed you with the relation of its pleasures; they have given you rules for the government of your lives, and animated you to exertion by pointing to the rewards of the righteous. After their addresses, they have retired to their closets and poured out their hearts to God for you. Can you have enjoyed all these advantages and feel no responsibility? *Wilt thou not from this time say unto me, My Father, thou art the guide of my youth?*

You have received instruction from religious parents. O remember their solicitude to bring you under the sound and influence of the gospel. What joy they have felt when they saw the tear of affection or penitence glisten in your eye; what grief they have endured when they witnessed your indifference! Trace them to the spot of retirement, where all their soul melted over you; listen to their ardent petitions; can you resist their tender force? Some of you have attended them in their dying moments, and have heard their last advices! Can you resist these imposing recollections? Whatever may have been your former thoughtlessness, we beseech you from this time to cry unto God, and say, *My Father, thou art the guide of my youth.*

Let us recur to the convictions which have often pierced your hearts. It is almost impossible for a person to attend a faithful ministry without experiencing, at times, some violent and uncontroulable emotions of heart. You have often heard your sins described with agony—an exhibition of the Saviour's love has excited your affection—and a display of the believer's future triumphs has induced you to form the most solemn resolutions. But surely, you cannot imagine you became religious at such times, unless those sentiments of terror, love, and decision were rendered lasting and influential. O consider your past convictions, your tender impressions, as the yearnings of the Spirit of God over your souls. O let not those feelings expire like the tremblings of Felix, and the acknowledgements of Agrippa; but say from this time, *My Father, thou art the guide of my youth.*

We wish you seriously to consider these things, and cordially to surrender yourselves to God. But that you may do this with propriety, it will be necessary to apprize you how needful it is to abide by the directions of the Gospel. One evil into which some young persons fall, is that of an unwarrantable confidence in the circumstances of their birth and education. Some of you, who have been so happy in these advantages, are ready to contrast yourselves with those to whom Divine Providence has been less beneficent. You plead that your parents were pious, that you were taught at an early period to revere religion, &c.; but do you confide in those privileges? You must be aware that they do not constitute you the children of God; for *to* THEM *gave he power to become the sons of God, even to* THEM *that believe in his name.* How awfully did John warn the Jews who had been practising this deception on themselves, *Think not to say within yourselves, we have Abraham to our father.* Great as your religious advantages may have been, if your hearts are unrenewed, you are still in the gall of bitterness and the bonds of iniquity!

Would you cry unto God, *My Father?* How can you, when your hearts are so corrupt? Your nature is sinful, your carnal mind is enmity against God; you have discovered this in your dispositions, and in your unwillingness to submit to the restraints of religion: how then, in your present state, can you claim a relationship with so pure and awful a Being as God? Would you have God for your Father? You must be brought by the Spirit of God deeply to lament your sin and to cry, *God be merciful to me a sinner.* Would you have God for your Father? You must submit to the terms of grace, and embrace the tidings of salvation, through a crucified Saviour. Behold him extended on the cross, and saying for your encouragement, *Look to me and be saved;* bring your sins to me, I will pardon them; bring your guilty souls to me, I will cover them with a robe of righteousness; bring your hard hearts to me, I will soften them! O come to him—listen to the music of his voice, and remain no longer an enemy to bleeding love.

If you would surrender yourselves to God, you must break off your attachment to sin. To prove that sin is a very great evil, were apparently a useless attempt; but to convince an unrenewed mind that its opposition to the Gospel, its indifference to immortal realities, or its indulgence in secret or open vices, is a great sin, is an undertaking of no small difficulty. What is sin? Sin is a privation of the moral image of God, a want of

conformity to him: and is there no harm in this? Was there no harm in that for which God expelled our first parents from Paradise? Was there no harm in that for which divine justice deluged the ancient world? Is there no harm in sin, when for one crime, the rejection of Jesus Christ in the days of his humiliation, the Jews were visited by the most signal judgments, and were crucified by thousands in the view of their burning and ruined city? Is there no harm in sin, when the justice of God required the amiable and glorious Jesus to die the death of the cross; when the imputation of our guilt pressed so many groans from his heart, and so much blood from his expiring frame? Is there no harm in sin? Approach the wicked man in his last moments, hear the groans that are heaved from his tortured bosom, behold the glare of his eyes, the frightful despair that reigns over all his features; trace him down to the regions of woe, and contemplate his introduction to the society of the damned! Say then is there no harm in sin? Can that creature make God his guide who indulges so destructive a foe? You see, therefore, when God requires you to break off your league with sin, it is not because he is opposed to your happiness, but that you may enjoy the felicity of his children. You cannot enjoy him in connection with sin. Examine yourselves; see, to what sins you are most addicted; remember if you do not put them to death, they will be your murderers, and range around your dying bed, a thousand spectres. O how the condescension and grace of Christ should operate on your minds, and induce you to abhor those crimes which occasioned him so much grief and horror. Let the love of Christ constrain you to say, to every solicitation of sin, *I am not my own, for I am bought with a price!*

Let us urge you, lastly, to dissolve your attachment to improper associates. We urge you in the language of inspiration, *Come out from amongst them, and be ye separate.* If you have any inclination to religion, the conduct of irreligious companions will grieve you. If your principles are not fixed, here they will be shaken and ruined. If your habits of religion are not formed, here they will be rendered more undecided. Let your associates be such as you would wish to attend you, if Christ were to visit you. Let them be such as you would wish to surround you in the hour of dissolution. Such as by their conversation will correct the improprieties of your conduct, confirm your principles, and invigorate every pious feeling. Then

you will be prepared to say to a holy God, *Thou art my Father, thou art the guide of my youth.*

AZUR.

Is it a day of small things?

Mr. Editor,

I have enjoyed real happiness when providence has favoured me with the company of the Ministers of Jesus, and esteem it not among the least of the privileges the Head of the Church has given to his people; but of late it has proved to me a source of much sorrow, I heard, and heard it with surprise, from several, that the present day was a day of small things; that there was very little heart religion among Professors.

After the surprise this occasioned subsided, I began to reflect on what has been said, and to try if I could find out what these gentlemen meant. Did they mean that the visible number of the elect was not so great now as in former times? Alas! who can remedy this? Is not this a cause for sorrow? *But who hath known the mind of the Lord?* It was well for me that it occurred to my mind, that those gentlemen may be as much mistaken as Elijah was. Or, did they mean that in our days, grace did not produce the same effects as formerly? Is the power of grace then become feeble? Does it make any less than new creatures in Christ Jesus? Alarming thought! tremble ye stout hearted; alas! what shall the feeble saint do? Hang all your harps upon the willows, and wrap sackcloth around you, ye who have professed to love our Jesus; if this be true, that grace is not followed with the same effects as ever it was.

But perhaps, they meant that our churches are encumbered with nominal christians, and that their number was so great, that real believers were obscured by them. I reached down my register and magazines, and there I read of churches added to the old associations, and their numbers annually increasing; new churches formed, where, a few years ago, gross darkness covered the minds of the people; ministers more active in itinerating; anniversaries and ordinations enjoying the presence of the Lord; praying seamen; soldiers buried with Christ by baptism; and the wilderness of the east beginning to blossom.—Is all this false and hollow? Ungenerous thought! Did these gentlemen consider that they resembled certain Jews,

who, though they saw the hand of the Lord fulfilling his promise, sat down at ease, and said, *the time is not come.*

There has been, in every age, a spirit of complaining, some complained of the apostle Paul, and withdrew from him, and their conduct has been often imitated ; the craftsmen of Ephesus, and the complaints of the old Monks about the " new learning," as they called the gospel, are proofs that if men are so disposed, they can easily find subjects to complain of. Our ancestors, who beheld their brethren at the reformation, pleasing the state by defiling the purity of the institutions of Christ, endeavouring to compel and ensnare them to partake of the muddy waters,and some through fear, others loving the praise of men, or filthy lucre, complying ; the honest non-conformist stripped of his property, groaning in prison, or driven for an asylum into foreign climes, by men professing the religion of Jesus ; complained, and with reason too : how would they have rejoiced to see our day ? They travailed, and we are entered into their rest, while their complaints furnish a topic for barren minds.

It is true, some things are declining in our day ; and where is the soul that loves Jesus that does not rejoice in it. Bigotry, the engine by which Satan has often divided the saints, hastens to decay ; the image of our Jesus in the hearts of his people begets mutual love, and loving those that are begotten, we rise above the little differences that used to separate the saints. Yes, the saints may magnify these differences, they are but little compared with a view of Christ formed in each others hearts, the hope of glory. With bigotry, little verbal disputes, an attachment to peculiar phrases, and allegorizing the Scriptures, till the intent of the Holy Ghost was quite obscured, these things have declined. Peace to their memory, may no rude hand ever rifle their graves.

Is not the spirit of censoriousness an invasion of the divine prerogative ? *Who art thou that judgest another man's servant ?* The heart is alone the Lord's. Besides, does not this conduct give the enemies of the gospel occasion to triumph ? Do they not rejoice to hear of the decline of heart-religion ? Will not the socinian catch at the concession with pleasure, and produce it as a proof of the growing weakness of the evangelical sect ?

Are not the hearts of the weak of the flock made sorrowful by these means ? Do they hear ministers gravely assert that heart-religion is on the decline, and our churches are half chaff ?

It sinks like lead in the waters into their minds; they ask, who did the minister mean? Me to be sure. Yes, replies unbelief, you are one of them, and tears are mingled with their bread. There may be in every church some, who should be observed with a jealous eye, but indiscriminate censure will not even do these any good. Have these gentlemen ever seen any valuable end answered by this conduct? Calmly reviewing the present times, may we not say, Many have desired to see the things our eyes have seen, and to hear what we have heard.—*Quench not the Spirit.*

P. Q.

THE

SUPRA-LAPSARIAN SCHEME

Consistent with itself, but inconsistent with the Scriptures.

THE supra and sub-lapsarian schemes, in their various ramifications and relations, are a source of division, and in some respects form a line of distinction among Calvinistic Believers. (All these terms however I here use merely for the sake of distinction.) While in the general conversation of Christians it has often been found that the differences which subsist among them are more in words than in things, and while this is still more evident in their prayers, yet it must be confessed that, even among good men themselves, there are some real and important differences. Under the name of Calvinists, both supra- and sub-lapsarians are included; and it often happens, both with Ministers and private christians, that both these schemes, in part, compose their respective creeds, so that it is, in some measure, difficult for themselves, and more so for others, to know what are their real sentiments. It is not my province here to say, (if I could,) what is the common cause of this too frequent confusion of ideas, but I have thought that, a more systematic method, both of studying and preaching, might prove a considerable preventative. Let every one think and act conscientiously for himself. My intention is not to blame any man for the doctrines he has embraced. My aim is at *things*, and not at *persons*. It has appeared to me, that a simple statement of the outline of the two forementioned schemes, together with their agreement or disagreement with the divine revelation, may be of considerable service to some pious, but not very intelligent persons. This outline I wish as plainly as I can to lay before them, and hope those who may differ from

me, will candidly, with examination of the Scriptures, and with prayer, review the whole before they either censure or condemn. If wrong, I am open to conviction. I do not challenge controversy, but if controverted, will in some way, in the spirit of the gospel, endeavour to reply, keeping Truth, and not Victory, for my object; and as a very judicious Author observes, "If truth be found, what does it signify who finds it?"

I begin with the Supra-lapsarian Scheme. The doctrines of this seem to be as follow; i. e. *if this Scheme be considered in harmony with itself.*

1. God elected his people from all eternity out of the *pure mass of creatureship* to be finally and everlastingly happy; and as a Sovereign, left others, or rather ordained them, though *in the pure mass of creatureship*, also, to fall into sin, and to be forever miserable. The choice of the one, and the rejection of the other, being mere acts of sovereignty, irrespective of any other consideration.

2. The people of God, always were in the covenant of grace, and never were under the law—they never fell—"God never saw sin in his people."—God never was angry with his people —Their ignorance of him is not sinful in them, but sovereign in him; because the time is not come for them to know him, but independent of all means, they shall surely be brought to know him in his own time.—It is taking the work out of God's hands, and denying the work of the Holy Spirit, to attempt to instruct men in the knowledge of God.

3. The people of God are eternally justified, and never will be condemned, never were so. Faith is believing that I am chosen in Christ; but this is the gift of God, and no man is condemned for not having it.

4. All the promises of God are made to his people, particularly those which secure their final safety; for God has said, *They shall never perish*—that he will never leave them nor forsake them.

5. In the final judgment, the elect shall not be judged out of the books of nature and conscience, of law or gospel; but *alone* out of the Lamb's book of life. *

Such appears to me a fair statement of the above Scheme, harmonized in all its parts. I am fully aware that other statements have been given, but never could find their component

* This I heard stated to a very large Congregation very lately.

parts agree together. They mention original and actual transgressions, redemption by Christ, regeneration by the Holy Spirit, &c. In these last doctrines, and those which the SCRIPTURES *connect* with them, I hope ever to glory, and shall endeavour to shew their indissoluble union in my next paper; but I can see no agreement between them and the things stated in this. For if God never saw sin in his people—either it was never there—or he cannot be the all-seeing God. If they never sinned—if God were never angry with them—if never exposed to wrath.—For what did they want a Redeemer? Or from what are they redeemed? If they never were sinners, surely the regenerating and sanctifying influences of the Holy Spirit must be to them unnecessary and useless.

Though in the above sheme, (composed of well-known expressions in the professing world,) there seems an agreement with some detached parts of Scripture; I think it will strike every attentive reader, as repugnant to the general tenor of the word of God. If time and paper would permit, I would here shew its opposition to revealed truth; and this I will endeavour still to do if requested. But in my next paper, (if spared and permitted,) I intend to give the outline of the Sub-lapsarian Scheme, which to me appears united in all its parts, and perfectly in harmony with the Scriptures. Doing that will perhaps supersede the necessity of placing opposing Scriptures now. ☞

Dr. Clarke's Explanatory Note.

[To the Editor of the Methodist Magazine.]

"Dear Sir,

"IN the postscript to the "Memoirs of Mr. Tripp, of Lowestoff," there is a circumstance alluded to, which without a note of explanation, may be improperly applied, at least, it struck me so on reading over the account this morning. It may be sufficient to say, that no reflection is there intended on that denomination of christians called Baptists, nor on their mode of administering Baptism. The reference is to a most shameful and unprincipled intrusion into the peace of a religious society, by a person wholly, I take for granted, unauthorized, even by persons of his own persuasion, who endeavoured by disgraceful arts to raise up a people for himself, out of other religious societies; and by his "trade of proselytism, separated the worshipping husband and wife," &c. This person, when

he had made a proselyte, took care to make him the instrument of making others, by exhibiting him in the most public manner, and glorying in the conquest he had made. To such a case alone is the reference in the above postscript; and as some persons are still alive, I shall not enter into other particulars. No regular Baptist Church would have suffered such conduct, much less would the body of that denomination of christians; which, considered as a religious people, are as respectable, zealous, pious, and useful, as most people in the land. I know not that the account would be misconstrued, but fearing lest it should, I have taken the liberty to request you to insert the above note. I am,

dear sir, your's respectfully,

London, May 16, 1811. A. CLARKE."

On the contents of this note we observe, 1. Dr. Clarke here completely exonerates the Baptist denomination from the serious charges in his former account of Mr. Tripp's curious temptations, and recants the false witness he had, through inattention, borne against his neighbour. Such a charge would have been overlooked in a local preacher, but Dr. Clarke ought to have been more circumspect and explicit.

2. The charge is now fixed on a particular person, with the heavy addition of other insinuations; but are we sure the Dr. *here* is quite correct? We remember who hath said, *He that is first in his own cause seemeth just, but his neighbour cometh and searcheth him out.* If the Dr. had favoured the public with the names of persons and place concerned in the transaction he alludes to, the parties might have answered for themselves; if he thought *that* unadviseable, he should have held his peace. It is a reprehensible meanness first to stigmatize a whole denomination on account of something which he afterwards avows his belief that no branch of it would authorise or permit, and then skulk from reprehension behind a nameless individual. If the Dr. will name the party, we shall explicitly avow our disapprobation of his proceedings, as far as they appear to deserve it; but till he does so, we cannot avoid suspecting some misrepresentation.

3. But what is most to be regretted, the Dr. shows no contrition for the contemptuous manner with which he treated a divine institution. If he had done that, it would have given the Baptists more pleasure than a thousand other

apologies; perhaps this also proceeded from inattention. Probably we must wait until his Exposition of the Ordinance come out, to know his real sentiments of it.

H. L. T.

Welsh Speech in favour of Union.

[To the Editor of the Baptist Magazine.]

Sir,

BEING acquainted with the sentiments of a few Baptist Ministers in London, with whom I had a little conversation in the month of May last, when I was in the Metropolis administering the bread of life to my Welsh brethren residing there; and having perused Iota's *Union essential to Prosperity*, in your needful publication for last June, and B. D.'s *Address to the Baptist Denomination*, in the number for last August, I am greatly encouraged to send you the following account for insertion; and if you think it worthy of occupying a small space in your miscellany, let it appear as soon as convenient.

At the Western Baptist Association in Wales, which was held last June at Newport, Pembrokeshire, when there was present, at least, fifty ministers, and more than double that number of membe s and messengers representing the various churches belonging to the above association; the assembly, at the request of a few English brethren, were addressed nearly in the following manner. *Yn yr hen iaith Frutanaidd.*

Brethren,

THE gratification which I lately had in hearing the excellent speeches of those noble advocates for religious liberty, in the house of peers, who are willing and desirous that both we and the whole world should be at liberty to choose our own religion, cannot be fully described, as you may partly judge by what you have already heard; * but I was still more highly pleased on being informed that several of our brethren in England are desirous of uniting the Baptist Denomination more closely than what they have been for many years. No object, I believe, will be deemed more desirable by those who heartily wish the suc-

* The Speaker had been present in the House of Lords at the first and second reading of Viscount Sidmouth's bill, and had just given the association a brief account of their lordship's debates and proceedings on that occasion.

cess of the gospel, the downfall of the kingdom of darkness, the expulsion of superstition, the ruin of antichrist, and the increase of brotherly love; for Religious liberty, though a most invaluable blessing, can be of no service either to us, or to the world, unless it be improved to the glory of God, and the good of souls.

Have noblemen exerted their influence and abilities in our behalf, in a court to which we had no access, and shall we not by uniting together, use every effort in carrying on the great Redeemer's interest in the world? We all know that when a multitude, urged by the same motives, stimulated by the same designs, encouraged by the same prospects, and animated, as it were, by the same soul, co-operate and strive togeher, they can accomplish what would be in vain for the most zealous individuals to attempt separately.

Though it is a truth, which we all embrace, that prosperity cometh from the Lord only, and that Paul can but plant, and Apollos do no more than water, yet it is equally true that Paul *must* plant, and Apollos *must* water, before it can be either reasonably or scripturally expected that the Lord will give the increase. If we wish to prosper in our religious undertakings, we must attend to the most *likely* means of succeeding, otherwise we may neglect the use of all means, under pretence that we can do nothing of ourselves, and so in order to be consistent, leave off preaching entirely. The apostle Paul, however, exhorted his brethren to be always abounding in the work of the Lord, for no other reason than that they *knew* that prosperity belonged to God, or that their labour was not in vain *in the Lord*. 1 Cor. xiv. 58. And it is certain that no means are more likely to succeed than the joint efforts of true believers, whilst relying on the grace of God.

The destructive spirit of *too much independency* has raged too long among us, and has done us much more real injury than all the combined legions of earth and hell without its assistance could accomplish. It has a tendency to take away the attention of the messengers of peace from the good of the church universally, and to confine it to one particular spot, and if its dictates were strictly regarded, ministers might be tempted to neglect every opportunity of watering the trees of righteousness, except those that have been planted by their own instrumentality in the little vineyards which are peculiarly under their own care. Yea, we have seen weak churches suffered to fall into decay, for the want of proper means, whilst surrounded by many opu-

lent congregations possessing great talents and riches. It is true, that we are in some respects united, but not to much greater purposes than if the tardy ass were coupled with the sprightly horse, in order to convey some precious articles from one city to another, when great dispatch is required. One Baptist association burns with zeal for the accomplishment of some great end, whilst other associations, owing partly to the want of information, are quite indifferent respecting that object—and because the general body of our denomination suffer themselves to be disunited, we have seen the same spirit of indifference manifesting itself, now and then, in some of the churches belonging to the same asosciation—and is it not a fact, that has caused many of you my brethren, to mourn in secret places, that this evil spirit has spread its baneful influence over individual members of particular churches, to such a degree, that sometimes a private member has considered himself as independent of the church to which he belonged, and of all his brethren in the world?

You must have observed that the evil which we are combating has rent many churches,—murdered many of the most gifted and useful ministers of the gospel—and has retarded the rapid movements of the chariot of salvation. These mischiefs and many more it easily accomplishes, because the strength of the whole body is not opposed to its progress. How long shall we endure this monster among us? Shall we not rise up as one man against it? and in the strength of the Lord execute vengeance on the guilty head of this murderer of our brethren—this disturber of our peace—and this implacable enemy of our sovereign Messiah! Or in other words, shall we not do our utmost to expel disunion from the world, and to promote general union among brethren, by which many of the above evils, through the grace of God, might be prevented; as they have, in a great measure, been kept at a distance from other religious bodies who are more united than we are.

The Baptists are very numerous in England and Wales; but they know little of their own strength. In their disunited state their importance dwindles almost into nothing. In this situation put them in a balance, and then ask, what is their weight? I answer "almost nothing." Set them on the performance of some important undertaking, and what will they effect? Next to nothing. Cause them to put their shoulders under the ark of the God of Israel, or to draw the chariot of the gospel with vigour, and what will their efforts amount to? Nearly nothing.

I do not mean, by so saying, that our denomination has not performed any thing of importance, but that it has succeeded, through God's blessing, only in proportion to the degree of union subsisting among its members, which calls aloud on us to promote general unanimity among ourselves; which, if once effected, would enable us, through the grace of God, to accomplish our desires, and to see our most sanguine expectations realized. Yes, brethren, we should be possessed of almost creative power—we might say, "Let there be light," and there would be light.—Let the light of the gospel shine in the remotest corners of India, and it would soon spread its benign influence there. We might call aloud on the worshippers of wooden gods to forsake their vain ways, and our voice, through God, would be heard by the idolatrous millions of the East—Brahmins would still present themselves, saying, "We are ready to publish the triumphs of the cross, send us to evangelize our heathen countrymen," and we should cheerfully reply, "go and prosper in the name of the Lord."—We might command the inhabitants of the unenlightened corners of our own land to break forth into singing, saying, *The lines are fallen unto us in pleasant places, yea we have a goodly heritage.* We might confer greater honour upon, and convey more strength into our academical institutions—and encouraging the general circulation of that useful miscellany, the Baptist Magazine, it would become the medium of our communication with each other, and the faithful depository of our views and proceedings. In short, we might add fresh strength and vigor to all the concerns of the Baptists in particular, and to the Redeemer's interest in general. Thus it appears that every consideration of importance calls on us in the most impressive manner, to cry out, till all our brethren hear, UNION, UNION, yes Union of the most extensive, firm, and durable nature.

It has been proposed in the Baptist Magazine, "That an annual assembly be held either in London, or at some other convenient place, composed of the Ministers and Messengers from the neighbouring churches, and of two deputies from every association in the united kingdom." And as I have been requested to set the matter before you, I wish you would now express your sentiments on the subject. At the proposed yearly meeting, it is expected that a report will be made of the increase of religion at home, the state of our mission in India, and of many other matters in which the Baptists are interested; and whilst those topics are under review, we may reasonably

hope that a divine zeal for the welfare of souls will be kindled in the breast of those present, and that the deputies from the associations will carry the same holy fire in their bosoms, and communicate it to their associated brethren in their own associations; * then the ministers of the different churches, returning from their respective annual assemblies, to their own charges, will be enabled to spread the feeling throughout the land; yes, my brethren, it might be hoped, that we should, through the divine blessing, be able to extend its influence to the remotest regions.

I have the pleasure to add that the association heartily approved of the plan, without one dissentient voice, and signified their desire of inserting their approval in the Baptist Magazine. Thus, Mr. Editor, we are only waiting for our English brethren to erect the standard of general Union, which we are ready to join. Yours, &c.

ADELPHOS CYMRAEG.

Swansea, Sep. 4, 1811.

Zebaj defended.

Mr. Editor,

IN your Magazine a few months since, there was a Letter addressed to "Zebaj" on some observations of his, contained in a former number, on the nature and abuse of the privilege of prayer; the object of whom seems to have been to caution his readers against considering prayer as a duty, the performance of which must necessarily be acceptable to God, from whatsoever motives it may proceed, or in whatsoever manner performed; and to point out a few circumstances which transform it from a privilege of the highest value to man, and well pleasing in the sight of God, to a dangerous stumbling-block to the former, and "an abomination" in the sight of the latter.

As one of the strong tendencies of our nature is to set an improper value on our own performances, and as this error is of more dangerous importance when it respects our religious performances than any other; we are under some obligations to any one who takes the character of a Christian monitor upon him, and raises his voice to caution us against it. This seems to be the character "Zebaj" has assumed, and there does not

* The general meeting should be held in April, or early in May, that the deputies may have time to return to their respective associations.

appear to me any thing so unsound in christian principles, or defective in christian charity, in his observations, as to draw forth the animadversions of any who do not set "Candour higher than Truth," much less justly to excite that spirit of sarcastic vituperation which is manifest in the strictures of the "Friend to the Baptist Magazine" upon them. It is always unpleasant to discover such a spirit, excited by trifling causes, between disciples of the same meek and lowly Master, because it is subversive of that harmony and Christian fellowship which should universally subsist among them; but it is not only unpleasant, but surprizing, to perceive it in a letter complaining of the want of christian candour, and a forgetfulness of our divine Master's precepts in the person to whom it is addressed.

It is to be lamented, I think, that your "friend," when referring Zebaj to the divine counsel contained in the first verse of 7th chapter of Matthew, did not proceed as far as the third verse of the same chapter, for his own benefit likewise; or that he had remembered the advice of an apostle to those who find themselves obliged to admonish their brethren, namely, that they do so *with all meekness and gentleness and long suffering*. He would then perhaps have diluted some of those bitter expressions contained in his letter with the milk of charity and brotherly kindness. I am led to suppose from the alarm he expresses, and the acrid matter with which most of his observations are tinged, that it may not be improbable that his remarks have arisen from the pain of some ill-cured mental wound, which conscience has kindly made use of some observations of "Zebaj's" again to probe that it may radically heal—if such be the supposition "Zebaj" has formed of your "friend," it may account for no reply having appeared to his letter, as he may not think it necessary to dispute with him the venial hallucinations of phraseology which he has pointed out, for these appear to be all he would have to dispute; the truth of the general principles contained in Zebaj's observations being too strongly proved by things around us, and by the experience of our own hearts, to admit of much controversy. And if your "friend" were at all concerned for the growth of that true religion whose root is properly *only* in the heart, one would wonder that he should not have perceived "Zebaj's" objec', and cordially have united with him in the more laudable employment of detecting and exposing those evils in the soil which threaten its destruction, rather than fretting himself with mere verbal

criticism, or in amusing himself, as he appears to have done, in framing rhetorical rebuses and logical conundrums.

CŒLEBS.

Postage of Letters to Ministers.

To the Editor of the Baptist Magazine.

PERMIT me through the medium of your Miscellany to animadvert on a practice which has long prevailed in some of our Baptist Churches, that of not paying the postage of those Letters which contain a request for a donation of one pound towards defraying the expenses incurred either by enlarging or rebuilding their Meeting-houses.

As a personal application to distant Churches would necessarily be very expensive, a written one undoubtedly is far preferable, but surely the applicant should pay the postage of his Letter. Oft-times Letters of this description have been directed to Ministers whose annual income has been so slender that the postage even of one Letter, much more three or four in the course of twelve months, has not been paid without diminishing (I will not say the comforts) but the *necessaries* of life.

It may be said, "It is not designed that the Minister should ultimately pay the postage; but that it be deducted from the contribution his people make in aid of the case presented to them." But it may be replied, it is not always convenient for some Churches to contribute to every case of this kind, though the sum requested do not exceed twenty shillings: the Minister therefore having paid for the Letter, is not always reimbursed, unless he inform his people that the postage was not free, and that his finances will not allow him to sustain the loss; yet this (to the disgrace of some of our Churches) he cannot do without exciting that in some of the Members which would prove painful to him; to avoid which he chooses rather to bear the burden himself.

Now the practice alluded to is not only imposing, but it is also impolitic; for I know several Ministers, who having been obliged to pay for Letters of the above description, have long come to a determination not to receive and open any printed Letters, addressed to them, the postage of which is not paid; hence the cases they contain never come either to their own knowledge, or to the knowledge of their respective Churches, who otherwise might subscribe and send the sum requested.

This hint is given in hope that it may serve to abolish a custom which has proved injurious to poor Ministers, and which has also been the means of frustrating the design, and disappointing the expectation, of some of those who have adopted it.

W. F.—C. C.

QUERIES.

Queries founded on Matt. xviii. 15 & 17

When the Pastor of a Church leaves his charge on account of what he considers improprieties in the conduct of the Church, as a Body, or of any of the members of that Church, does he not practically declare to the world that he views them (that is the Church) as heathens and publicans? In this case can he be justified, if he has neglected the two previous steps? Can any other christian, with propriety, have fellowship with that Society till they have given proof of their repentance? Or, can any Christian or Church have fellowship with the before supposed Pastor?

Whatever may arise betwixt a Church and their Pastor, can any other mode be adopted but exclusion, in order to get him out of his office, without violating the spirit of this Law?

Does this Law, or the Bible at large, admit of any mode of separation (except it is by mutual consent to suit convenience of situation) than that of exclusion?

A Constant Reader.

Sir,

If any of your Correspondents will (through the medium of the Baptist Magazine) state the reasons why you differ from every other denomination respecting Baptism, it will greatly oblige your humble servant,

A Member of the Church of England.

Is it proper for Ministers of the gospel to tell their hearers that Jesus Christ is worshipped in heaven by Angels and *Archangels*; or is it proper that professors, when praying in public, should tell Jesus Christ that he is worshipped by such Beings?

CYMRO.

Papers from the Port-folio of a Minister.

Plain Dealing.

THE following remarkable account of the preaching of the late Rev. Mr. Flavel, was given by a gentleman who had formerly lived under his ministry; but afterwards removed to Middle borough in Massachusetts, where he closed the scene of life. He relateo as follows;

'That one Lord's day, Mr Flavel began his sermon with an introduction of this import:

"My dear hearers! you know I have been long endeavouring to set forth the Lord Jesus Christ in his amiable excellencies and all-sufficiency before you, that if possible you might be allured to love him; and I have used all the powerful arguments and motives I could think of to persuade you to come to him and heartily embrace him. And these winning methods you know are most agreeable to my natural temper and disposition. And I desire to rejoice in the hope that through the grace of Christ, there are some among you who have been allured and persuaded to love and embrace him. But alas! alas! I have sufficient reason to fear that there are others among you, who have not yielded to all my alluring representations of him, nor all the cogent arguments and motives, which I have been so long using and so frequently and earnestly pressing upon you: but, O! after all I can say and do, you will not love him! And now alas! I must change my note! I must deliver a message to you, that I am loth to deliver; but my Lord and Master requires it of me, in order to deliver the whole counsel of God. It is that dreadful message in 1 Cor. xvi. 22, *If any man love not the* Lord Jesus Christ, *let him be anathema, maranatha*; *i e.* let him be accursed of God, till God shall come and judge him: if any man, or any one, whether male or female, high or low, rich or poor, old or young, love not the Lord Jesus Christ above every thing in the world, let them, says the word and majesty of God, be *anathema maranatha*, accursed of God, and the curse of God, until the Lord shall come and execute the fulness of his wrath upon them," or words to this purpose. Upon which the whole assembly was struck into a very great and visible consternation; some deeply affected for themselves, and some for their children. And among the rest, a gentleman of wealth and figure, I think, if my memory does not fail me, he was a *knight baronet*, fell down as dead in his pew, though he revived, in great distress of soul. And the other circumstanes, I cannot at present clearly remember, but hope to recover them.' *Christ. Hist.*

Anecdote of a French Bishop.

THE bishop of Massillon, in the first sermon he ever preached, found the whole audience, upon his getting into the pulpit, in a disposition no way favourable to his intentions; their nods, whispers, or drowsy behaviour, shewed him that there was no great profit to be expected from his sowing in a soil so barren: however, he soon changed the disposition of the audience by his manner of beginning: "If," says he, "a cause, the most important that could be conceived, were to be tried at the bar before qualified judges; if this cause interested ourselves in particular; if the eyes of the whole kingdom were fixed upon the event; if the most eminent counsel were employed on both sides; and if we had heard from our infancy of this undetermined trial; would you not all sit with due attention and warm expectation to the pleadings on both sides? Would not all your hopes and fears be hinged upon the final decision? And yet, let me tell you, you have this moment a cause of much greater importance before you; a cause where not one nation, but all the world, are spectators; tried, not before a fallible tribunal, but the awful throne of heaven; where not your temporal and transitory interests are the subjects of debate, but your eternal happiness or misery, where the cause is still undetermined; but, perhaps, the very moment I am speaking, may fix the irrevocable decree that shall last for ever; and yet notwithstanding all this, you can hardly sit with patience to hear the tidings of salvation. I plead the cause of heaven, and yet I am scarcely attended to."

HOUSEHOLD REGULATIONS

Of Eleazar Count of Arian, in the 14th Century.

"I CANNOT allow any blasphemy in my house, nor any thing in word or deed which offends the laws of decorum. Let the ladies spend the morning in reading and prayer, the afternoon at some work. Dice, and all games of hazard, are prohibited. Let all persons in my house divert themselves at proper times, but never in a sinful manner. Let there be constant peace in my family; otherwise two armies are formed under my roof, and the master is devoured by them both. If any difference arise, let not the sun go down upon your wrath. We must bear with something, if we have to live among mankind. Such is our frailty, we are scarcely in tune with ourselves a whole day; and if a melancholy humour comes on us, we know not well what we would have. Not to bear, and not to forgive, is diabolical; to love enemies, and to do good for evil, is the mark of the children of God.—Every evening all my family shall be assembled at a godly conference, in which they shall hear something of God, and salvation. Let none be absent on pretence of attending to my affairs. I have no affairs so interesting to me, as the salvation of my domestics. I seriously forbid all injustice, which may cloak itself under colour of serving me."

Milner's Ecc. Hist.

Obituary.

WILLIAM STEADMAN.

Was the eldest son of the Rev. William Steadman, tutor of the Baptist Academy, at Bradford, Yorkshire. From a child he was always inoffensive, and attentive to the externals of religion; but was first brought to think seriously about his state as a sinner under a sermon, preached by Mr. Pengilly, when supplying for his father whilst at Dock, when eleven years of age. From that time he had very different views of sin and its deserts to what he had had before, and saw more of his need of such a salvation as the gospel exhibits. When his father removed from Plymouth Dock to Bradford, which was soon after, he continued to discover prevailing concern about divine things. A sermon which his father preached one Lord's-day morning, was made of great use to him, by leading him to see more clearly the way of a sinner's acceptance with God, and to trust in Christ alone for life and salvation. He then spoke his mind more freely, and seemed desirous of publicly professing the name of his Lord, by being baptized into his death, and of uniting in fellowship with his Church. It was hoped that he was now the subject of a change of heart, yet it was thought proper to defer this for the present, on account of his youth. He still pondered the matter in his heart, and often felt uneasy in his mind, because he was not following the Lord fully. When nearly fourteen, he renewed his application, and gave such an account of himself as a sinner, and Christ as a Saviour, as led his father and other friends to believe that God had made him a subject of his grace, and to think that they ought to encourage him: accordingly he was baptized by his father, and added to the church, under his pastoral care, on the 10th of April, 1808: being fourteen years and three days old.

It was with great pleasure the friends of Jesus beheld one so young following his divine Master, and publicly avowing himself to be the Lord's; but none with such joyful and grateful hearts as his dear parents, towards whom he always conducted himself with filial affection and kindness. As a professor of religion he conducted himself well, and and was much respected and beloved by the church to which he belonged: amiable in his disposition, and pleasing and engaging in his manners, he acquired the esteem of all who knew him. He was regular in his attendance on the worship and ordinances of God's House; and at meetings for social prayer and intercourse, he frequently took a part both in prayer and in giving his thoughts on passages of scripture. In the evening devotions of the family, he went to prayer, in turn, with the students, under the tuition of his father; and all much to the satisfaction of those who united with him. His abilities were of a very superior kind, and his learning was considerable, both in the classics and the sciences. Though comparatively a child in years, yet a man, and beyond most men, in knowledge and understanding; and with all his superior endowments, he ever appeared the humble, modest, unassuming youth.

His christian friends calculated on his preaching, and so did his dear Father. They thought him qualified by the Lord Jesus for filling some important situation in his Church; but these hopes were soon disappointed; for the Lord had otherwise determined. For a considerable while after he had known the truth as it is in Jesus, he enjoyed comfort and peace and seemed to be making great progress in divine knowledge. He was occasionally troubled with fears about the safety of his state, and the reality of the change which he had undergone; which at length prevailed very much upon him. On the 22nd of March 1810, his father spoke to him about the ministry; he then discovered great distress of mind, fearing that he had never partook of the grace of God. His father endeavoured to comfort him; but perceived that his spirits were a good deal affected; and thinks that his disorder had then begun to operate. During this spring symptoms of rather an unfavourable nature began to appear, and fears were entertained that he was rather consumptively inclined. At times he enjoyed some comfort, but was for the most part low and fearful. On some occasions he spake with great pleasure of the delightful views he had had a few months before of the glory of God in the way of salvation by the Lord Jesus.

In the end of July he went on a visit to Newcastle to Mr. Thompson's an intimate friend of his father, when he was taken alarmingly ill. The Dr. pronounced it an inflammation in the chest of considerable standing. He spoke of being comfortable then, trusting to the Righteousness of Christ. He grew better and returned; but was never after well. I saw him soon after he returned home; he spoke his mind freely, but seemed very unhappy, fearing that he had been but deceiving himself and others by making a profession, and that he had never known the grace of God in truth. My mind was a good deal affected at finding him so uncomfortable, and I did all I could to encourage him. I told him that even though he had not as yet known the Lord, and that he had hitherto been deceiving himself, as he supposed; still there was encouragement for him to look to the atoning sacrifice of Christ, and believe in his name, and that through his death he might still obtain the pardon of sin and peace to his mind. He acknowledged that that was the only way, and that he had no reason to despair. The state of his mind varied a good deal: sometimes he expressed confidence in the Redeemer, at other times unbelief prevailed, and then he was troubled and unhappy.

About the beginning of February he grew considerably worse; and for the most part afterwards he was confined within doors. He lamented much to me once, soon after this, the loss he sustained in being unable to attend the worship and ordinances of God's House. "I have wearisome times," he said, "whilst others are at Chapel and meeting—but ah! I have not valued and improved my privileges as I ought to have done; and now God has deprived me of them." I told him that he was still highly favoured, as he had his Bible and the conversation of religious friends, and the promise that God would be with him in secret, though he was unable to attend his worship in public. "True," he said, "but

still I feel a want. He did not seem altogether so unhappy as when I saw him before: but was still afraid, notwithstanding the general knowledge which he had of the way of salvation, and the pleasure which he had felt in times past in contemplating the character and work of Christ, that he never had had that experimental knowledge of him as *his own* saviour which was necessary to constitute him a true christian; or that deep conviction of sin which would have led him to hate it as he ought, and to value and love such a precious saviour as Christ is. I directed him as before to the free grace of God as revealed in the gospel, and told him that I hoped he would soon have to say with the Psalmist, Why art thou cast down, O my soul, &c. 'Well,' he said, "I hope I shall; but be sure and pray for me." Some hopes were still entertained of his recovery, but his youth was almost the only thing that seemed to give any countenance to such an expectation. No means that could be thought of were left untried to bring it about, but his disorder was now too powerful for the best chosen and applied medicines. During the months of March and April he declined fast. It always afforded him pleasure to see his christian friends and to hear them converse; but it now became necessary to admit but few to his room, as he commonly exerted himself on such occasions too much, which made him more restless during the night afterwards. Among the last times which I saw him, he said, on my entering his apartment, "well I am glad to see you, though I am not able to talk much with you. However, I can hear you converse." On asking him how he felt his mind now, he said, "well I think I am better; and feel as if I could trust more in the Lord, than when you were here before; but not so well by far as I could wish, I want to know more of Christ, and to see my interest in him more clearly." He seemed aware that he was dying, and wished that God might prepare him for his latter end. I reminded him of the kindness of God towards him, in taking down his earthly tabernacle so slowly and gently, and in taking him from a world of troubles and disappointments so soon, to the enjoyment of his own everlasting kingdom; of which he seemed duly sensible. I parted with him expressing my pleasure at finding him so much better in his mind, and hoping that we should meet at the right hand of Jesus, 'Well,' he said, 'I hope we shall.'

On the 11th of May, about six in the evening, he was taken very ill, and thought himself dying. At first he was something alarmed, but one speaking of the prayer of the publican, he exclaimed, "Ah it would be a glorious thing, if the Lord should have mercy on me." Something being said of the all-sufficiency of Christ, he said, "Ah! but I cannot see him; however, He is! He is! though I cannot see him:" he then seemed greatly encouraged. His father went to prayer with him, after which he seemed quite comfortable, and said, that he was quite willing to die, and to leave his dear parents and all his other friends, for it would be but for a little while. He expressed a desire to go to heaven to be with the saints, Abraham, Isaac, and Jacob, and said, that the best of all was, that Christ was in heaven; and as for death, that Christ has suffered it; and then repeated with great emphasis, *Whither the*

fore-runner has for us entered; referring to both death and heaven. On his reviving, he seemed disappointed, and feared spiritual pride; "for now I shall be thought to die like a saint." This was a turn in his disorder, for he never afterwards recovered his former strength. After this his mind never relapsed into a gloomy despairing state, but for the most part now he was easy, and sometimes he was comfortable, expressing his confidence in Christ. He often complained of not being able to think, but wished to hear others talk about Christ and heaven. Occasionally he spoke of the solemn awfulness of death, but said, "There is a great Redeemer." During part of the last weeks of his life, he slept most of his time. It afforded him a deal of pleasure to meditate on Christ's seeing of the travail of his soul. He said the day before his death, "If the Lord had intended to destroy me, he would not have shewed me all this;" and on the evening of the same day, "I am in the hand of God;" yes, said his father, of a gracious God, in which he acquiesced. He fell asleep in Jesus, and exchanged this for another and a better world, on the 12th of June, 1811. His death, though not unexpected, was a great affliction to his dear parents, and was soon followed by another, the death of their youngest son, in about six weeks after, but which they have been enabled to bear with exemplary patience and resignation.

From the foregoing account of this excellent youth, we are taught,

1. The shortness and uncertainty of human life. No sooner had he begun to live, than he begun to die. *What is our life? It is even a vapour*, and how uncertain! *We cannot tell what a day may bring forth*, and any moment may be our last. The shortness and uncertainty of our life is a sentiment generally admitted, but too little thought of as it ought; it is a lesson which is frequently taught us; and as it is recommended once more to our serious regard by the early death of so promising a youth, may the Lord grant that it may have a most salutary effect on our minds!

2. The mysterious nature of Divine providence. When the Lord calls away any of our species who have been but comparatively useless in the world, or perhaps, a burden both to themselves and others, or probably employed in disseminating error, exciting discord, and rendering all unhappy around them, so far as their influence can reach; we do not discover any thing mysterious in such an event, their being permitted to live is a greater mystery by far than their death. But when a son, the joy of his mother and the hope of his father—a friend and companion, who was amiable, familiar, kind, and affectionate—a christian, who adorned the doctrines of God his Saviour by his life and conversation; possessed of very superior talents, and apparently qualified for the christian ministry: endowed, in a word, with every qualification which could endear him to his relations, friends, and acquaintances; and by which he was fitted, in an eminent degree, for being an extensive blessing, both to civil society and the church of God—when a person of this description is summoned off the stage of time, and that when just entering the prime of life, and fit for action and usefulness; it is truly mysterious, and concerning which we must acquiesce in our Lord's words to Peter, *What I do thou knowest*

not, but thou shalt know hereafter.

3. The great importance of early piety. Let the younger part of those who may read this account especially lay this to heart. An early acquaintance with the Lord Jesus, my dear young friends, connects many advantages with it, of which you are at present altogether ignorant, if you have not tasted that God is gracious. Did you but know Christ and the power of his resurrection, you would have no relish for the vain and foolish trifles and unsatisfactory pleasures, which too many of our youth so eagerly seek after. You would possess peace in your breast, joy in your heart, a heaven upon earth, and be fitted, at an early period, for death and future glory. Let me, therefore, recommend to you the all-precious Saviour, that Saviour who was the comfort of my dear departed young friend in life, and his hope in death. A cloud, it is true, intervened between him and the Sun of righteousness for a little while, and then he was troubled; but when he lifted his eyes to the holy temple of God, and when his faith became steadily fixed on the forerunner within the vail, then the cloud scattered, his fears were dissipated, light shone on his mind, peace rested in his breast, and he died with the hope of a blessed immortality. Do not say that because you are young, such things should not concern you, and that it will be time enough for you to attend to such matters when you arrive at old age, for you do not know whether you may live to be old; and though you should, whether something or other may not divert your attention from these objects then. Many whose heads are covered with grey hairs are still ignorant of the plan of salvation by Christ. Nothing can insure your happiness in this world, or that to come, but an interest in Christ, and a participation of his grace. *Now* believe in his name and be saved, and flee to him as the hope set before you in the gospel; seek him early as your Saviour and Redeemer, your Guide and Portion, for he has said, that those who *seek him early shall find him.*

Rawden. *P. M'Farlan.*

Mr. JOHN HAYES.

In the 57th year of his age, died at his house on the 12th of November, after a lingering illness, which he bore with a cheerful submission and resignation to the Divine pleasure, and with a firm, and we trust, well-founded assurance of acceptance and salvation through the merits of our Saviour Jesus Christ; Mr. John Hayes, many years an eminent Bookseller in Holborn. The abilities with which God had blessed him were of no ordinary class, and his attainments very considerable.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

Letters to a Sister. By a Lady. Hamilton, 3s. 6d. boards.

"The following letters were written by a Lady, to her Sister, several years younger than herself, without the remotest idea of ever being offered to the public, and, on that account, have many claims to indulgence. They were the spontaneous effusions of an

affectionate heart, which in simple language, made a sister the sharer, and confident, of all that passed there.

The Author experienced many vicissitudes of fortune, with almost unheard of corporeal sufferings: but at last found, and tasted, the consolations of religion. Her letters have very few of those peculiarities of phraseology, which naturally attach to different sects of Christians, owing chiefly to her insulated situation; where, for many years, she had few opportunities of hearing the gospel, or associating with religious characters. That circumstance, probably, led her to a more full communication of her mind and experience to her sister, who was early initiated into the great truths of Divine Revelation. Thus did the providence of God prepare her, in that actual seclusion from outward ordinances, to impart spiritual edification to Christians in general, in a much more extensive manner than if her daily associations had been wholly with them.

Few persons so lay open the inward movements of their hearts, and the public actions of their life, in their intercourse with the world, as with a bosom friend; and what is more amiable, than to choose, and to find such a friend in a sister? In a sister's friendship there is no room for suspicion, none for disguise. They are perfectly known to each other, which precludes all design of imposition. Their interests are so closely interwoven, that there is no apprehension in either party of their confidence being betrayed. From such a source, we derive the most satisfactory knowledge of the mind of the writer." *Preface.*

We notice this publication, and have made the foregoing extract from the preface, with the view of recommending it to the attention of the younger branches of our female readers. It will not be expected that every sentence in a volume of unreserved sisterly confidence should abide the test of critical scrutiny; but the habitual sense of the hand of God, in all that concerns the writer; the close attention she manifests to the movements of her soul under every change; and the growing spirit of pious resignation, exhibited as we proceed through the pages which afford the developement of her heart;—all these are worthy of imitation: and we should be not a little pleased to know that the correspondence of Sisters in the families of our readers, had acquired the useful and edifying traits of these Letters.

A Defence of the Ancient Faith; *or five Sermons in Proof of the Christian Religion.* By the Rev. Peter Gandolphy. Keating and Co.

In the various modes of "Defence" which the different parties amongst Christians adopt, when they conceive the Source of their common faith to be attacked, it is rather curious to notice *what* it is which they are severally most careful to preserve, and on what grounds they take their standing in order to repel their adversaries. Some defenders of Christianity claim so much in favour of Infallibility, Priesthood, Saints, Relics, and their miraculous wonders, that reason and common sense hope they will not be able to make out their case so as to possess themselves of public credence; others seem disposed to give up so much of what is peculiarly *christian*, that a pious believer feels there is nothing left

worth the labour of defending.

It is not asserted in so many words, but from internal evidence, we learn that these sermons are the production of a Roman Catholic Priest. As we have not before met with a modern publication of the kind, and probably such a work is also a new thing to most of our readers, we shall be more particular in noticing its contents than their merits would otherwise seem to demand.

To begin with the Preface; we pass over several sentences about virtue, of very equivocal meaning, and only stop to notice a singular paragraph, which, whether it were intended as a compliment or a censure, our readers perhaps will not determine all alike; but such a want of precision in a polemic, leads us to anticipate that his arguments will often fail to hit exactly the point at which it would appear they were aimed. The paragraph alluded to stands thus,

> There undoubtedly exists in this country a strong bias in the mind towards religion; which is certainly characteristic of that sense and reflection for which the people have ever been so justly distinguished. This disposition may be observed in their love of religious novelty, in the strength of their prejudices, and in the number of their conventicles; and though it may have given rise to fanaticism, the fault is less censurable than would be the opposite extreme.

The first discourse is *On the Necessity of Revelation.* Abating the circumstance that the text, (Ps. xiii. 1.) has no apparent connexion with the subject; this discourse ranks above mediocrity, and is wholly unexceptionable, as far as it goes. After exhibiting, in various gradations, the moral and religious attainments of men without Revelation, from those of our british and saxon ancestors to the polished philosophers of Greece and Rome, and taking a hasty glance at the ingenious people of China and Japan; the author announces that having considered them individually and in the mass, and viewed them in their savage as well as civilized state: no instance can be named in the annals of history, of any people or nation emerging by themselves from idolatry and vice. He therefore insists that the state of mankind called for extraordinary light and assistance, and that without it, mankind would still be sunk in ignorance and error. Here he also challenges any one to name the most insignificant village, which in the long run of six thousand years, has been brought to the worship of the true God by any other instrument than the testimony of [jewish] prophets, and the preachings of christian missionaries. It is very properly added,

> I know there is a class of mortals calling themselves philosophers, who pretend to be exceptions to the general rule; men who stand in no need of revelation, maintaining that the light of reason alone would enable them to discern their duty to God and their fellow creatures. The religion of nature, they say, is the religion of man. In reply, then, the question here is not, whether the religion of nature be the religion of man, but whether man ever adhered to, or having abandoned the religion of nature, could have ever been brought back to it without a supernatural help?---Now where is the philosopher, who will answer in the affirmative?

The second discourse is *On the Evidence of a New Dispensation.* By these terms it would appear that the Author intended to designate a dispensation of *revealed* Religion as distinguished from a *preceding* one. But have we any proof that man ever was under a

dispensation in which he received no *revealed* precepts from his Maker? We doubt the propriety of calling Revelation a *New Dispensation;* because we apprehend that no race of intelligent creatures ever existed without *express,* and therefore *revealed* precepts, by which to regulate their conduct, till they at once forfeited their title to moral light, and lost the inclination to regard it, by the wilful breach of its injunctions. This discourse sets out upon two points—first, "That the eternal happiness of man was the grand design of God in the creation of this world." Before Mr. G. hazarded such an assertion as this, we wish he had consulted Edwards on God's Last End in the Creation and Redemption of Mankind: for unless he means hereafter to aver the restoration of all the human race to holiness and happiness, (which we have no reason to suspect to be his present intention) it must appear plain enough, to his philosophizing opponents, that this "grand design" will be rendered abortive with respect to *some,* at least, if not *many* of Adam's children. The mischief of proposing such an object as the grand design of the Creator arises from this circumstance, that, as our minds revolt at the idea of the failure of any of his designs, we are hereby predisposed to reject the scripture testimony respecting those, between whom and heaven a great gulph is fixed.

The Author's other "point" is "that divine justice has not absolutely pardoned guilt, but accepted the atonement of a just and adequate satisfaction." We have followed this "point," wherever we could trace it in the discourse, but without being able to ascertain exactly what meaning the Author affixes to his terms. He speaks of allowing "this divine Benefactor to select for himself, not only the mode of discharging the debt of original guilt, but to prescribe the means of applying the merits of that satisfaction to our subsequent necessities;" and there are other passages that lead us to suppose that he views the sacrifice of Christ as putting away all the guilt of the human race, in such a sense as to place them in the same state as Adam enjoyed before he sinned. On this "point," however, the author is very reserved, and great part of the discourse is involved in obscurity on account of the point first mentioned, which, if the reader should happen to remember, when the author appears to have forgotten it, he cannot avoid perceiving that the "point" and the argument take opposite sides. The argumentative part of this sermon is devoted to the support of the genuineness of the books of Moses; and here he fairly drives every opponent out of the field; and should any of them audaciously lay hold of his favourite "point," the "grand design," they will be put to the rout notwithstanding, though, perhaps, they may carry away the "point," along with them.

We cannot forbear two quotations from the writings of Bolingbroke, which Mr. G. has handled to great advantage.

> I know most intuitively, that no creature of the same nature as myself, and I presume the Israelites were human creatures, could resist the evidence of such revelations, such miracles, and such traditions as are recorded in the Bible:—that they must have terrified the most audacious, and convinced the most incredulous.

Again, on the difference be-

tween Pagan and Biblical authority, respecting Miracles,

> Take away Livy's miracles, says this famous philosopher, and the train of civil events goes on just as well without them: take away Moses's, and his history becomes a heap of confusion, or more properly it is a history of nothing.

The third discourse professes to discuss the *Evidence of the Prophets.* In this sermon there are many judicious and appropriate remarks relative to the fulfilment of ancient prophecies; and some of the notes, comparing the productions of pagan authors with the style of biblical prophets, are worthy of particular attention. We regretted to see, in connexion with some very conclusive reasoning on the evidence alluded to, a paragraph of the following import;

> The score was all against you, even at the coming into life; and had you not been redeemed, you would have been infallibly excluded from the kingdom of the blessed Virtue, therefore, and a faithful correspondence with what new dispensations Providence has granted, can alone furnish any kind of title to the revocation of a sentence, which the eternal justice of God must otherwise ratify and execute. It was to obviate, therefore, this state of things, and in consequence of the early repentance of our first parents, that the Almighty was pleased in his mercy to offer as a remedy the religion of Christ the Messiah.

We are now arrived at the fourth discourse, *On the Evidence which Events offer for Christianity.* Here the Author commences with an enquiry into the causes "why are infidel philosophers, in their anxiety to set aside the proofs of revelation, so earnest to persuade the world, that there is nothing to look for beyond the grave?" He justly denounces this proceeding as wholly irreconcilable with any one good quality and principle of our nature; and, after enlarging on the advantages of religion, as embracing every virtue to the exclusion of every vice; he proceeds to develope the latent desperation which infidelity infuses into the mind, as the genuine source of all the daring attempts of unbelievers to set aside a revelation which is at variance with their whole lives. A note in this part deserves insertion;

> Modern infidels, instead of shewing by their own conduct that their morality is purer than that of the gospel, always refer us for proofs and examples to heroes of former ages---and what have they been? Weak---cowardly---insidious---dangerous to states---enemies to kings---vicious with their pretensions to virtue --believing in a devil, though denying a God---egotists---suicides.

Some extracts from Rosseau follow, and the philosophers receive a well-merited flagellation from the hands of a brother.

The author next calls our attention to the preaching of the gospel throughout the world, immediately after the ascension of Jesus Christ. The class of men by whom this was accomplished; the oppositions over which they triumphed; the national prejudices which they themselves laid aside, in the very outset of their labours; the corrupt passions against which the religion they preached was directly pointed; the persecutions it hath withstood; its holy character, when compared with the religions of Mahomet and the Hindoos; and the conduct of its martyrs; all furnish topics on which to found the divinity of the Christian religion: and they are discussed in a manner very creditable to the author.

He calls his next topic "the supernatural evidence of signs and

miracles," which he states to have "been constantly employed as divine attestations of Christianity, and to which an historical reference may be made in every age of the church." He declines mentioning any in particular, but insists that "they form a continuation of the miracles of Moses, of the Prophets, and of Jesus Christ." Yet he afterwards instances "a Xaverius in the Indies" as an example of "profound humility and great sanctity of manners," to whom, we suppose, some of these "honours attendant on heroical virtue" were attributed; but he has not afforded us an opportunity of comparing these miracles with those of the new testament. We can, therefore, only advert to a circumstance which we think will generally prove fatal to these pretensions, since the close of the sacred volume, and that is, that these characters of "profound humility and great sanctity" are never recorded to have performed these miracles knowingly and wilfully themselves; No, their *miraculous* qualifications are always appendages added by men of far different qualities. We do not pretend to deny that some men of reputed "*sanctity*," forsooth, have personally laid claim to some wonder-working powers, but then, what becomes of their "*profound humility?*" In short, we are sorry to see such a topic introduced into a discourse of which it is every way unworthy.

The dissolution of the Jewish church, and the dispersion of that people through all the nations of the earth; with its consequences, as it respects their kings, priesthood, and tribes, very appropriately conclude the discourse.

We now come to the fifth and last sermon, *On the Divinity of Jesus Christ.* On this doctrine the author adduces the influence of the passions and vices of mankind in corrupting the understanding; in support of which he quotes St. Austin, "A corrupted heart may see the truth, but can never like it, or find it amiable." He also warns his readers, "It is to no purpose that you enlighten and instruct yourselves, if your doubts are in your passions. Religion will be clear, when you shall become chaste, temperate, and just; you will have faith, when you shall cease to have vice." He therefore declares that in enforcing the Divinity of Jesus Christ, "The proofs I shall adduce will be clear, positive, and wholly sufficient for those who possess a virtuous heart and uncorrupted mind. But for the conviction of the vicious, for the satisfaction of the proud, I plainly declare they will not suffice. We may confound, but we shall never convert them."

Perhaps some may think it strange that these dicta should be appropriated to the Divinity of Christ, which is considered by many as a sort of abstract question, little, if at all, connected with the passions of the human heart, with its virtues or its vices. But, notwithstanding the confusion and obscurity attendant on his attempts to present us with his views of the doctrine of atonement, &c. it may be that the author has obtained a sufficient knowledge of Christian Principles to perceive that the whole system of biblical religion and ethics, as far as it can be called purely Christian, stands upon the Divinity of its founder.

The testimony of ancient prophets; the declarations of the new testament; the miracles which Jesus wrought; his resur-

rection; and above all, the extensive spread of his doctrine; are the grounds on which the author rests his proofs of the Divinity of our Lord.

For those who wish to investigate the foundation of Christian Verities, this volume may afford some profitable materials; but we must warn them to take heed how they build thereon, without superior and better-instructed guides.

Our daily Bread; *a Discourse delivered in London 31st March, 1811, in which the Christian Duties of Moderation and Dependence, respecting earthly wants, are discussed and enforced, as inseparable from the Gospel.* Button, 1s.

This discourse, founded on that petition in the prayer which our Lord taught his disciples, *Give us day by day our daily bread;* sets out with representing the Christian as a stranger on the earth—a pilgrim, *a travelling stranger*—a stranger with another home—a stranger with another object; and the Author observes that these things distinguish not merely the heedless from the prudent, the foolish from the wise; but the *righteous* from the *wicked.* He proceeds, "The simple petition of our text relates to the wants of this pilgrim—in a country where he cannot be domiciliated any more; for, truly, if he were "mindful to return," he must lay aside, with his staff and his sandals, every just pretension to the Christian name." The author then adduces the spirit of the text as a sacred barrier against *fleshly lusts*, that war with every soul; and proposes to bring forward and discuss it in a few plain practical positions that may "come home to every man's business and bosom." These we proceed to present to our readers:

1. Every thing the Christian is, or wants, is a subject of prayer with him.

2. In relation to the present subject, what is necessary only can be the basis of our petitions—Bread.

3. What is excluded from our prayers cannot be included in our expectations or pursuits.

4. That not only what is necessary is to be the limit of our prayers; but even this at its prescribed times, and in its prescribed quantities—day by day our daily bread.

5. As this is, after all, a manner of prayer, every branch of the petitions contained in it becomes of much greater extent than if we consider it as a mere form of words.

Each of these positions are ably supported, well illustrated, and practically enforced.

From the whole, it is concluded,

1. If the believer is to be distinguished by *his wants, and every thing he is, being the subject of prayer with him;* that those wants, however natural in themselves, and those labours, however laudable in themselves, for the supply of which his heavenly Father is not addressed, and upon which his blessing is not implored, he has no just ground to believe will be supplied or blessed, any more than those of the wicked.

2. That while the supply of his need alone is to be before him, and on this he may rest in the full assurance of hope; the hope and patience of the husbandman are not incompatible with zeal and labour.

3. That covetousness is real idolatry.

This latter section, and the peroration, on the advantages of the christian, in this very world, are peculiarly worthy of our readers' regard.

Religious Books lately published.

1. An Entire New Version of the Book of Psalms; in which an Attempt is made to accommodate them to the Worship of the Christian Church, in a Variety of Measures, now in general use; with original Prefaces; and Notes, critical and explanatory. By the Rev. William Goode, A.M. Rector of St. Andrew, Wardrobe, and St. Ann Blackfriars; Lecturer of St. John, Wapping, &c. 2 vol. 8vo. £1. 1*s.* royal paper £1. 11*s.* 6*d.*

2. Letters to a Friend, on the Evidences, Doctrines, and Duties of the Christian Religion. By Olinthus Gregory, LL.D. of the Military Academy, Woolwich. 2 vol. 8vo. 14*s.*

3. Lectures on the Pastoral Character. By the late George Campbel, D.D. F.R.S. Ed. Principal of Marischal College, Aberdeen. Edited by Jas. Fraser, D.D. Minister of Drumoak. 8vo. 7*s.*

4. Canticles, or, Song of Solomon. A New Translation, with Notes, and an Attempt to interpret the Sacred Allegories contained in that Book. To which is added, an Essay on the Name and Character of the Redeemer. By the Rev. John Fry, A. B. Rector of Desford in Leicestershire, and Chaplain to the Rt. Hon. Lord Viscount Ranelagh. 8vo. 6*s.*

5. Novum Testamentum Græce. Cui præfixæ lectiones Variantes Præcipuæ, ne non amplius quam Septingentæ voces ellipticæ subjectæ sunt. E Recensione Milli et Griesbachii. Edinburgi; Eprelo Academico. To which are prefixed, the various Readings which Griesbach considers *genuine*, and nearly 800 elliptical words subjoined at the bottom of the page. By A. Dickinson, of the University Press, Edinburgh. 12mo. 4*s.* bd.

6. Sketches of Sentiments on several Important Theological Subjects. By J. Clarke, 12mo. 5*s.*

7. The Life and Death of the ever-blessed Jesus Christ, the Saviour of the World. By Jeremy Taylor, D.D. 2 Vols. 1l. 4*s.* a new edition.

8. An Exposition of such of the prophecies of Daniel as receive their accomplishment under the New Testament, by the late Rev. M. F. Roos, A. M. Translated from the German by Henderson, 8vo. 7*s.*

9. A Review of Mr. J.A. Haldane's late Publication, entitled, "Observations on Forbearance," in which the leading Principles of that work, and their tendency are considered. By Samuel Jones. pp. 100, 12mo. price 1*s.* 6*d.*

THEOLOGICAL NOTICES.

☞ Information of works in hand from Theological Writers will be inserted under this Article.

The Sixth Volume of Village Sermons, by the Rev. G. Burder, is in the Press, and may be expected early in the month.

The Rev. Thomas Scott has nearly ready for publication, in two octavo volumes, Remarks on the Confutation of Calvinism, by Dr. Tomline, bishop of Lincoln.

RELIGIOUS INTELLIGENCE.

NAVAL AND MILITARY BIBLE SOCIETY.

THE sole object of this Institution is to distribute *Bibles* among the Sailors and Soldiers of the British Navy and Army. It took its rise in the year 1780.

We have been favoured with a Report of the proceedings of this Society for the year 1811; which we have read with much interest and satisfaction.

We transcribe some paragraphs from the introductory address;

"The claims of gratitude to our Sailors and Soldiers are great and commanding. We are indebted to them, under the providence of God, for our safety, our peace, and domestic enjoyments; which are purchased by their exertions. The maintenance of our laws, liberty, and religion; our freedom from attack, invasion, and civil tumult; and our very existence as a nation; are all preserved to us by the valour, the dangers, the wounds, the blood, and the lives, of these brave and generous men.

"At every period, and in every state, life is uncertain: but the lives of our valiant defenders are in peculiar danger; and, if it becomes one man to be more immediately prepared for death than another, it is surely that man whose death may happen suddenly, in a moment. How much then is it our duty to endeavour to prepare them! Let us adopt the means of divine appointment; let us present them with the Holy Scriptures, which were "given by inspiration of God, and which are able to make them wise unto salvation."

"Imagine a valiant Soldier or Sailor, after the labours of battle, taken prisoner in an enemy's land, or sorely wounded, or dying in the service of his country; with no eye to pity, no hand to relieve, no voice to soothe or administer consolation in his expiring moments. What a melancholy scene of agony and distress!

"Imagine that this Society had presented him with a Bible, that he had before this adverse trial read therein, and learned the way of salvation, his duty to his God, his obligations to his Redeemer—"that he had repented truly of his sins past, had attained a lively stedfast faith in Christ his Saviour, had amended his life," and by diligent practice of his duty to God and to man, had proved the sincerity of his faith, and the effects of true religion. With the divine supports of the Christian Faith he can now meet adversity with resignation, he can die in the hope of endless felicity.

"If in the distribution of a hundred Bibles one such instance is produced, by the divine blessing, it will more than repay every exertion of expense and labor.

"As the Society engage to distribute only Bibles and Testaments, according to the authorized version, without note or comment, it is hoped that this consideration will tend to unite all good men, who regard the interest of true religion, in supporting an Institution, on the importance of which there can be no difference of opinion."

The Report states that 1848 bibles and 25 testaments have been distributed among the Soldiers and Sailors in different ships, regiments, and garrisons, in the current year; making a total of about 47,000 bibles, besides a great number of testaments, distributed by this Society since its first formation.

We are requested by the Secretary to add, as a strong Argument for now calling upon all religiously and well-disposed persons, to aid the Funds of the Naval and Military Bible Society, that, as the result of a Circular letter to Officers Commanding Ships and Regiments on home Stations only, (a Copy of which we have seen) the Committee have at present before them applications for Bibles or Testaments from 21429 British Sailors and Soldiers, whilst the Society's Funds do not enable them immediately to furnish little more than 3000 of that number.

Subscriptions are received by the Treasurers, Mr. *Ambrose Martin*, Charlotte Street, Bloomsbury; Mr. *John Stephenson*, William Street, Chatham Place; The Collector and Messenger, *Mr. John Ellsworth*, Willow Walk, Kentish Town; *and also by* Messrs. *Fuller* and *Co.* Lombard Street; Messrs. *Dorrien, Magens, Dorrien*, and *Mello*, Finch Lane, Cornhill; Messrs. *Hammersley* and Co. Pall Mall; Messrs. *Ransom, Morland*, and Co. ditto; Messrs. *Down, Thornton*, and Co. Bartholomew Lane; Messrs. *Hoares*, Fleet Street; and Mr. *Hatchard*, 190, Piccadilly.

AUXILIARY BIBLE SOCIETY,

At High Wycombe.

Mr. Editor,

THE formation of "The British and Foreign Bible Society," has been regarded by some, as the commencement of a new era in Ecclesiastical History: to promote its important objects, christians of every denomination, have both conscientiously and cordially united; and, as mankind are stimulated by example, allow me to request the insertion of the following concise account of the establishment of an "*Auxiliary Bible Society*," at High Wycombe, Bucks, among the Religious Intelligence of your Magazine. I remain,

dear sir, your's in the Gospel,

JACOB SNELGAR.

At a numerous and respectable meeting, held in the Town-hall, on Saturday, Oct. 26. Lord Viscount Mahon was unanimously called to the chair, who introduced the business of the day with distinguished ability; in a very luminous speech he stated the design, magnitude, and utility of the object of the meeting; and the whole of his dignified conduct on the occasion, excited high admiration, and gave universal satisfaction. The Rev. James Price, vicar, followed his Lordship in an appropriate address, strongly recommending the society intended to be formed, at the close of which he introduced the Secretaries of the Parent Institution, the Rev. Messrs. Owen, Hughes, and Steinkopfft, whose liberal, eloquent, and pious speeches produced impressions on the hearts of many present, such as memory will delight to cherish—impressions that will never be extinguished till the lamp of life expires. Sir Thomas Baring Bart. Member for the Borough, having moved several Resolutions constituting the basis of the Society, delivered a speech which breathed the unaffected humility of a Christian, and the genuine benevolence of an enlightened Patriot. The Rev. Thomas Scott, a celebrated Commentator, expressed some weighty sen-

timents to encourage a persevering attention to the important undertaking; and the Rev. Wm. Marsh, of Reading, described with great pathos, the happy effects which, under the blessing of God, might be expected to arise from such an institution, and heartily congratulated those who had taken an active part in bringing this object to its present stage. The Donations and Subscriptions amount to nearly 600*l.*

PRESIDENT.

The Most Noble The Marquis of Buckingham, K. G.

VICE-PRESIDENTS.

The Right Hon. Lord Carrington; The Right Hon. Earl of Cardigan; The Right Hon. Lord Grenville; The Right Hon. Lord Gardner; The Right Hon. Earl Temple; The Right Hon. Lord Viscount Mahon; The Right Hon. Lord Viscount Hampden; Sir Tho. Baring, Bart. M. P. Sir John Dashwood King, Bart. M. P. and William Lowndes, Esq. M. P.

CALCUTTA

Auxiliary Bible Society.

THE object of this Society, which was formed on the 21st of February last, is declared to be the same with that of the British and Foreign Bible Society, viz. "To encourage the circulation of the Holy Scriptures without note or comment; and especially to supply the demands of the native Christians in India, computed to be nearly a million, including those in the Island of Ceylon." Near 16,000 rupees had been previously subscribed in aid of the objects of the British and Foreign Bible Society. Among the subscribers, we perceive, with great satisfaction, the names of *General Hewett*, the Commander in Chief, and first member of the Supreme Council, for 2000 rupees; of *Joh Lumsden, Esq.* second member of the Supreme Council; of *Sir John Boyds* and *Sir William Burroughs*, judges of the Supreme Court; and many other highly respectable characters.

Of the newly instituted society, *John Herbert Harrington, Esq.* judge of the Suddar Dewannee, and *Nizamut Adawluts*, president of the College Council, and professor of laws, have been appointed the presidents; — *George Udny, Esq.* a member of the Board of Trade, and late a member of the Supreme Council, and *N. B. Edmonstone, Esq.* chief Secretary of the Government, vice-presidents; —*J. D. Alexander, Esq.* treasurer; —and the *Rev. David Brown*, senior chaplain of the presidency, secretary.

Extract of a Letter from Mr. Harrington, president of the above Society, addressed to Lord Teignmouth; dated Feb. 25, 1811.

"Our first attention will be given to the objects of a sermon preached by the Rev. Henry Martyn, at the commencement of the present year; and I may add that the interest excited by this excellent discourse, for the welfare of so large a number as nearly a million of our Christian brethren, in actual want of the Bible, has, under the direction of a gracious Providence, contributed essentially to the formation of our society."

"I understand, that, in addition to the liberal encouragement already given by the British and Foreign Bible Society to the diffusion of the Gospel in the languages of Asia, a further aid, for the same beneficent purpose, has been voted of two thousand pounds per annum for three years. Uncertain as we are at present what the annual amount of benefactions

and subscriptions to the funds of the Calcutta Auxiliary Bible Society may be, I feel reluctant to hazard the impeding, instead of promoting, the common object of our association, and that established in London, by suggesting that any part of this intended supply may now be dispensed with. Adverting, however, to the donations made last year for the purchase of Tamul Bibles, and to those already received this year, towards the object of our newly instituted society, I may venture to assure you, that a sum, at least equal to that intended to be sent from England, will, if it please God to bless our undertaking, be now raised on the spot, within the same period. I hope also, that our example will be followed by the institution of auxiliary societies, for the same Christian object, at Madras, Bombay, and Columbo; though, on this point, I have no authority to express more than a hope. You will therefore be able to judge, according to the calls upon your truly catholic benevolence in other parts of the world, whether it be proper to withhold any part of the pecuniary aid which you designed for India, or to let the inhabitants of this extensive region still have the full benefit of your bounty to them, in addition to what they may receive from others.

"But your views of universal good are not confined to the limits of India, which, for a time at least, until the whole of its Christian inhabitants are supplied from their local source, must be the principal, if not exclusive, field of our exertions. It will be a work of years to supply the demand which now exists for the word of God amongst the different denominations of Indian Christians; and it must be our constant duty to watch for, and meet, any future demand, as it may arise. Whether we shall ever attempt more than this, must depend on circumstances; and especially upon the continued zeal with which our institution may be supported.

"Were I authorized to offer an opinion, it should be, that the stream of your charity be still allowed to flow towards the East, and especially to fertilize those countries which have not an appropriate spring. The wide and populous empire of China appears, in particular, to call for your continued aid to the praise-worthy missionaries at Serampore, who, by zealous perseverance, have overcome the difficulties of acquiring the Chinese language; have already published a dissertation on the characters and sounds of that language, with a volume of the works of Confucius; and are engaged in a Chinese translation of the New Testament.

"I will not attempt to give you any particular information of the progress made in the great work of publishing correct editions of the Scriptures in the Asiatic languages. Mr. Brown, who corresponds regularly with Mr. Owen, and who, you will be glad to see, is secretary to our society, has, I doubt not, anticipated every thing I could say on this subject; and his communications cannot fail of being satisfactory. The correct and idiomatic Hindoostanee version of the New Testament, made by the united labours of Mr. Martyn and Mirza Fitrut, will be an important acquisition to literature, as well as religion; and I am happy to hear, that it will be immediately printed.

"I will only add, that with a view to assure the Governor General in Council of our strict adherence to the defined object of

our institution, and to furnish him, at all times, with full information of the proceedings of the society and committee, it was wished to invest the chief secretary to the Government with the office of president; but the entire occupation of his time, by his important duties, prevented his acceptance of that trust, which has consequently devolved to me. You will observe, however, that Mr. Edmonstone is one of the vice-presidents; and he has undertaken to keep the Government regularly informed of our proceedings. This precaution was not perhaps necessary, as duty and interest must equally preclude the adoption of any measure not perfectly consistent with our political safety. But it will be satisfactory to ourselves, as well as to others, that the whole of our proceedings are known to the Government; and it will, I hope, stifle the voice of objection from those who are ready to take alarm at every attempt, however legitimate and unexceptionable, to propagate Christianity in India.

"Whether the persevering and zealous endeavours of our filial association will ultimately contribute, in any effectual degree, to the primary object of your parental and fostering society, must depend upon a higher Power than that of man, or of combinations of men. We know, from Divine authority, that 'except the Lord build the house, they labour in vain that build it;' and that although 'Paul may plant, and Apollos water, it is God that giveth the increase.' I feel persuaded, however, that, by his grace, something will be done in Asia, as well as in Europe, towards the spread of the glad tidings of his Gospel over the earth; and if no other good should proceed from our Auxiliary Bible Society at this presidency, it will, I trust, be blessed, to render the members of it more sensible of the inestimable value of what Mr. Martyn emphatically calls, 'next to the Saviour, God's best gift to man,' for their own salvation and happiness."

If Major Scott Waring, the Bengal Officer, and other Alarmists on the subject of giving Christianity to the Hindoos, should hear of the proceedings of this Society, what will they think of the fate of our Empire in India?

MORE AUXILIARY SOCIETIES.

Ipswich, Suffolk.

On the 10th of December, a very numerous and respectable company assembled at the Shire-hall, Ipswich, (the use of the *Church* having been denied.) After some letters from the Bishop of Norwich, recommending the object, had been read, and much eloquence and true christian liberality and zeal displayed in the various speeches of the Rev. Messrs. Cobbold, Julian, Owen, Hughes, Atkinson, Gurdon, and Hasted; also in those of Sir. W. Middleton, B. G. Dillingham, Esq. and others; a long train of Resolutions, containing 27 articles, were adopted, and an Institution formed in aid of the British and Foreign Bible Society. Books were opened to receive names for subscriptions, and nearly 1200*l* entered therein.

Cambridge!

We are also gratified by the information of a similar Society having been formed at Cambridge. The Chair was taken by Lord Hardwicke, (from a conviction, as he said, of the propriety of such a step;) the Chancel-

lor, the Duke of Glocester, sent a donation of 50 guineas, and a handsome letter of approbation. The subscriptions amounted to about 1000*l*.

We feel great pleasure in recording the progress, foreign and domestic, of this FIRST *of all Institutions*, persuaded as we are that its prevalence may be hailed as the triumph of reason, truth, and christian charity over the hosts of prejudice, ignorance, and bigotry. As Mr. Vansittart remarks in his excellent letter, to Dr. Marsh, "It dispels prejudices, promotes candour and good will, and prepares the mind for the reception of truth." If it cannot *reconcile all opinions*, it will greatly tend to *unite all hearts*. In the language of Mr. Hughes, "It makes every thing tell; it has agents amongst the splendid and amongst the obscure; it puts in requisition the dignitaries of the church, and the nobles of the land; the property of the rich, and the prayers of the poor; the stores of the learned, and the tones of the eloquent. It has its benefactors in every quarter. In a word, it has touched a chord which vibrates round the globe."

PUBLIC MEETINGS.

Village Preaching.

On the 18th of September last the Wellington District meeting, for the support of Village Preaching, was held at Yeovil. Brethren Horsey and Dawson prayed; brother Toms preached from *Rom.* x, 15, and closed with prayer. Afternoon, brother Cox prayed; brother Griffiths (independent) preached from *Psalm* xxvii, 4; and brother Durnford (indep.) closed with prayer. In the evening brother Bishop prayed, brother Horsey preached from *Job* xxiii, 3, and brother Mial closed with prayer.

MINISTERS MEETING.

On Wednesday Nov. 27, 1811. The Minsters' Meeting was held at Kettering, Northamptonshire. Mr. Miller of *Oakham* and Mr. Sutcliffe of *Olney* preached on the occasion; the former from *John* xii, 26, the latter from *Titus* ii, 13.

Mr. Ragsdell of *Thrapston* delivered the lecture in the evening, On the awful consequences of indecision in matters of Religion.

New Meetings opened.

A new meeting House, called Ebenezer, near Carmarthen, was opened Sep. 19, 1811. Brother D. Evans prayed; brother D. Saunders preached from *Eph.* ii, 10; and brother Tho. Jones preached from *Psa.* cx, 4, and concluded by prayer.

At 2 o'clock, brother John Jones prayed, and brother W. Evans preached, from *Mark* xiii, 15, 16, and brother D. Saunders from *Mal.* iii, 16, and concluded the services of the day. The expenses of this building are also entirely defrayed by the Brethren that meet there, and their loving neighbours.

On the 9th of October a new Meeting House was opened at Matfield Green, in the parish of Brenchly, Kent. The morning service was begun by brother Thomas Bailey the Pastor of the Church, by reading the scripture and prayer. Brother Upton of London preached from *Rom.* xv, 13, *Now may the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost;* and concluded by prayer. In the afternoon bro-

ther Martel of *Burwash* prayed; brother Knott of *Chatham* preached from *Psa.* lxxx, 1. *Thou that dwellest between the Cherubim, shine forth;* and concluded by prayer.

In the evening, brother Popplewell, (Independ.) of *Marden*, prayed; brother Shirley, of *Seven Oaks*, preached from *Psa.* cxxxii, 15. *I will abundantly bless her provisions, I will satisfy her poor with bread*; and concluded by prayer. Suitable hymns were sung at the usual intervals, which were given out by brother Tho. Hall, who assists brother Bailey in the ministry of the word.

The house was well filled throughout the day, which was, it is hoped, a season of good. The Church, which is of the Particular Baptist Denomination, was formed the 12th of June, 1801, and has continued to the present time under the pastoral care of brother Bailey. They have till now been under great difficulties from the want of a convenient place to meet in for the worship of God, having met in licensed dwelling-houses, and having been obliged repeatedly to move from one house to another. They have now erected, on ground given them by one of their members, a substantial brick building, slated, which will seat about two hundred people, with room for galleries if wanted. The whole expense is £330. Being few in number, and chiefly of the poor of Christ's flock, they have not been able to raise among themselves but £80, and consequently will be under the necessity of soliciting the aid of their christian brethren. There appears to be a spirit of hearing in the neighbourhood, and a prospect of usefulness.

NEW CHURCHES FORMED.

A few friends, of the Baptist denomination, resident in Warminster, Wilts, having exerted themselves with indefatigable zeal in erecting a neat and commodious meeting house, were on Lord's day the 10th of Nov. solemnly united in Church fellowship, with several others who were baptized on a profession of their faith, the same day. The services were conducted in the following manner.

Morning. Brother Flower of *Frome* began the service by reading and prayer; brother Saunders preached from 1 *Cor.* ii, 2; after which brother Murch adminstered the ordinance of baptism to 10 persons.

Afternoon. Brother Murch preached from *Ps.* cxii, 7. The baptized friends were then requested to seat themselves around the table; who being asked whether they intended to give themselves up to the Lord, and to one another; answered in the affirmative by holding up their right hands. The ordinance of the Lord's supper was then administered, accompanied with appropriate addresses to the New Church and the numerous Congregation. Many members of other churches were present on the occasion, and blessed God for the prospect of a growing interest.

It is earnestly desired that this infant cause may enjoy a share in the prayers and exertions of the friends of religion in general; and that the neighbouring ministers may afford them every possible assistance, till the Head of the church shall grant them a pastor after his own heart.

About five years ago, the Gospel was first introduced into the

Village of Bythorn, Huntingdonshire, by a member of the baptist church at Thrapston, (a resident in the above village,) who fitted up a barn for carrying on divine worship. A considerable number of the inhabitants of this and the neighbouring villages attended for nearly three years, during which time divine worship was carried on by the kind assistance of neighbouring ministers, and reading appropriate sermons from different Authors. A spirit for hearing evidently prevailed, and many instances of real usefulness appeared. The place being too small, it became absolutely necessary to erect a more commodious building. This induced the above-mentioned person to procure a piece of ground, and to erect a place as soon as possible; which being accomplished, it was opened September 20th, 1809; when Mr. Morell of *St. Neots* began the service in the Morning by prayer, Mr. Hillyard of *Bedford*, and Mr. Fuller of *Kettering* preached, the former from *Genesis* xlix, 10, the latter from *Isaiah* xliii, 11; and Mr. Arrow of *Godmanchester* in the evening from 1 *Tim.* i, 15. A great number of people assembled, and we trust the presence of the great Head of the church was pre-eminently enjoyed. Since that period, supplies have been procured as often as possible, nor have their labours been altogether in vain, as many have been brought seriously to enquire what they must do to be saved. From among these, several persons, after having declared what God has done for their souls, submitted to the ordinance of baptism on Lord's day, Nov. 24th, 1811; and being desirous of forming themselves into a church, gave to each other the right hand of fellowship.

On Monday, Nov. 25, 1811, several ministers and friends attended to witness the union of this infant interest. Mr. Manning of *Spaldwick*, read a suitable chapter and engaged in prayer; Mr. Brown of *Keysoe*, requested them publicly to testify their intention of walking together in the fear of the Lord, which was recognized by holding up the right hand; Mr. Ragsdell of *Thrapston*, then stated and defended the principles on which they had acted, and offered some advice for the better performance of their respective duties, and concluded in prayer.

Mr. Nichols of *Kimbolton*, preached in the evening.

The interest at Bythorne is principally indebted for its formation and its present support, to a gentleman of considerable piety and property, who was on that day dismissed from the church at Thrapston, and kindly undertook, at their united request, the office of Deacon among them.

ORDINATIONS.

On Tuesday, Oct. 29, Mr. John Dyer was ordained pastor of the Particular Baptist Church in How's Lane, Plymouth. Mr. Sprague of *Bovey*, began the service by reading and prayer, asked the usual questions of the church and the minister, received Mr. Dyer's confession of faith, and offered up the ordination prayer, which was accompanied by imposition of hands; Mr. Birt of *Plymouth Dock*, then delivered an affectionate and impressive charge from 2 Tim. ii. 7.; and Mr. Nicholson of *Kingsbridge*, addressed the church from Phil. ii. 1, 2. and concluded in prayer. In the evening, after prayer by Mr. Birt, Mr. Mends, (independ.) preached from Jude 21, and the solemnities of the day

were closed with prayer, by Mr. Birt.

Nov. 27, 1811. Mr. Thomas Scott was ordained pastor over the particular baptist church at Lyme, Dorsetshire. Mr. Horsey of *Wellington* introduced the services of the day by reading and prayer; Mr. Smith of *Tiverton* stated the nature and grounds of the proceedings in which they were engaged; Mr. Dawson, the late pastor, prayed the ordination prayer; Mr. Saffery of *Salisbury* gave the charge from 2 *Tim.* ii, 15, *Study to shew thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth.* Mr. Toms of *Chard* preached to the people from 1 *Cor.* xxi, 14, *Let all your things be done with charity*; and Mr. Small (Tutor of the Indep. Acad. at Axminster) concluded in prayer. Mr. Humphrey of *Cullompton* preached in the evening from Deut. xxxii, 9, 10. Mr Price of *Yeovil* preached the evening before from *Isaiah* xlix, 12.

Brother John Jones was ordained to be co-pastor with the Brethren John Davies and Daniel Davies, at Ponybont, Carmarthenshire, near the Village of Llandyssul, November 27, 1811.

Brother T. Thomas of *Aberduar* prayed, brother D. Saunders of *Aberduar* spoke on the nature of a gospel church, and asked the usual questions, received the confession of faith, and prayed the ordination prayer, which was accompanied with laying on of hands. Brother B. Davies of *Kilvowir* gave the charge from *Col.* iv, 17; brother Joshua Watkins of *Carmarthen* addressed the church from 1 *Cor.* xvi, 11; and brother D. Philip of *Blaenywain* from *Col.* ii, 15, to the people in general, and concluded with prayer. Brethren D. Davies of *Rehoboth* and Lewis Lewis of *Wainclynda* preached the preceding evening.

MISCELLANEOUS.

Preacher's Licenses.

In consequence of the refusal of some Magistrates in Suffolk to administer the oaths to a person, desirous of qualifying, as a dissenting minister, under the pretence that he was not appointed statedly to minister to a regular congregation; we are informed that Mr. Garrow has been instructed to move for a mandamus from the court of King's Bench, to compel them to administer the said oaths.

As this practice of refusing to administer the oaths, is becoming very common, we insert the information we had from a legal friend, on the subject, some time since. It was his opinion that a person presenting himself to the quarter-sessions, and tendering his request in writing, as also viva voce, to the clerk of the peace, to be admitted to take the oaths required of a dissenting minister by the act of toleration and the subsequent act of his present majesty, and having witnesses present of these particulars; he might thence-forward proceed in the discharge of the duties of a dissenting minister without fear, as in case of a prosecution, the evidence of such appearance at the quarter-sessions, &c. might be pleaded in bar of conviction.

We also wish to caution our readers against preaching in any house not registered. A notice signed by the preacher, and a few others, that the house is intended to be so used, should be first presented to the Bishop's court, or to the quarter-sessions.

UNION OF THE BAPTISTS.

A CORRESPONDENT suggests, that many of the ministers and gentlemen in Town and Country being very desirous of promoting an active Union of the Denomination; if the London Ministers would arrange the business with those of their acquaintance who are connected with the several Country Associations, and appoint a meeting in London early in the Spring, requesting, through the medium of the Baptist Magazine, the attendance of all the friends of the proposed measure, no doubt but the meeting would be numerously attended, and the proceedings of such an assembly being taken to the country associations, the basis of a very extensive Union would be immediately laid.

At the particular request of the Westminster Auxiliary Committee of the London Society for the promotion of Christianity among the Jews, we insert the following

LIST OF LECTURES TO CHRISTIANS,

ON SUBJECTS RELATIVE TO THE JEWS.

1812.

Jan. 14. *Oxendon Street.* The deep concern which true Israelites felt and expressed for the conversion of the Gentiles, and the present indifference of Christians, to the best interests of the Jews. By Rev. Joseph Ivimey.

Feb. 11. *Swallow Street.* The Debt of Gratitude still due from Christians to the Jews. By Rev. John Leifchild.

March 10. *Eagle Street.* An Acquaintance with the Prejudices and Objections of the Jews highly useful in attempts for their conversion. By Rev. John Duncan, D. D.

April 14. *Palace Street.* The eventual conversion of the Jewish Nation clearly revealed in the writings of their own prophets. By Rev. Joshua Webb.

May 14. *Orange Street.* The Signs of the Times favourable to exertions in behalf of the Jews. By Rev. W. B. Collyer, D. D.

June 9. *Kensington.* The signal advantages to be derived by the Gentiles from the eventual conversion of the Jews. By Rev. James Upton.

July 14. *Hammersmith.* (*Rev. T. Raffles'*) The Unity of Jews and Gentiles, in the glory of the latter days. By Rev. E. A. Dunn.

Aug. 11. *Gate Street.* The Messiah's glorious reign over Jews and Gentiles. By Rev. Thomas Raffles.

Sep. 8. *Swallow Street.* Jews and Gentiles worhipping in the heavenly temple. By Rev. Griffith Williams.

No Collection will be made upon these occasions; the chief motive for the establishment of the Lecture being to awaken the minds of Christians to a serious consideration of the Subjects relative to the Jews, which have been hitherto so much neglected.

N. B. Service will begin at each of the above mentioned Places, on the Second Tuesday Evening in every month, at Half past Six o'Clock; except at Orange Street Chapel, when the Service will be on Thursday Evening, instead of Tuesday.

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